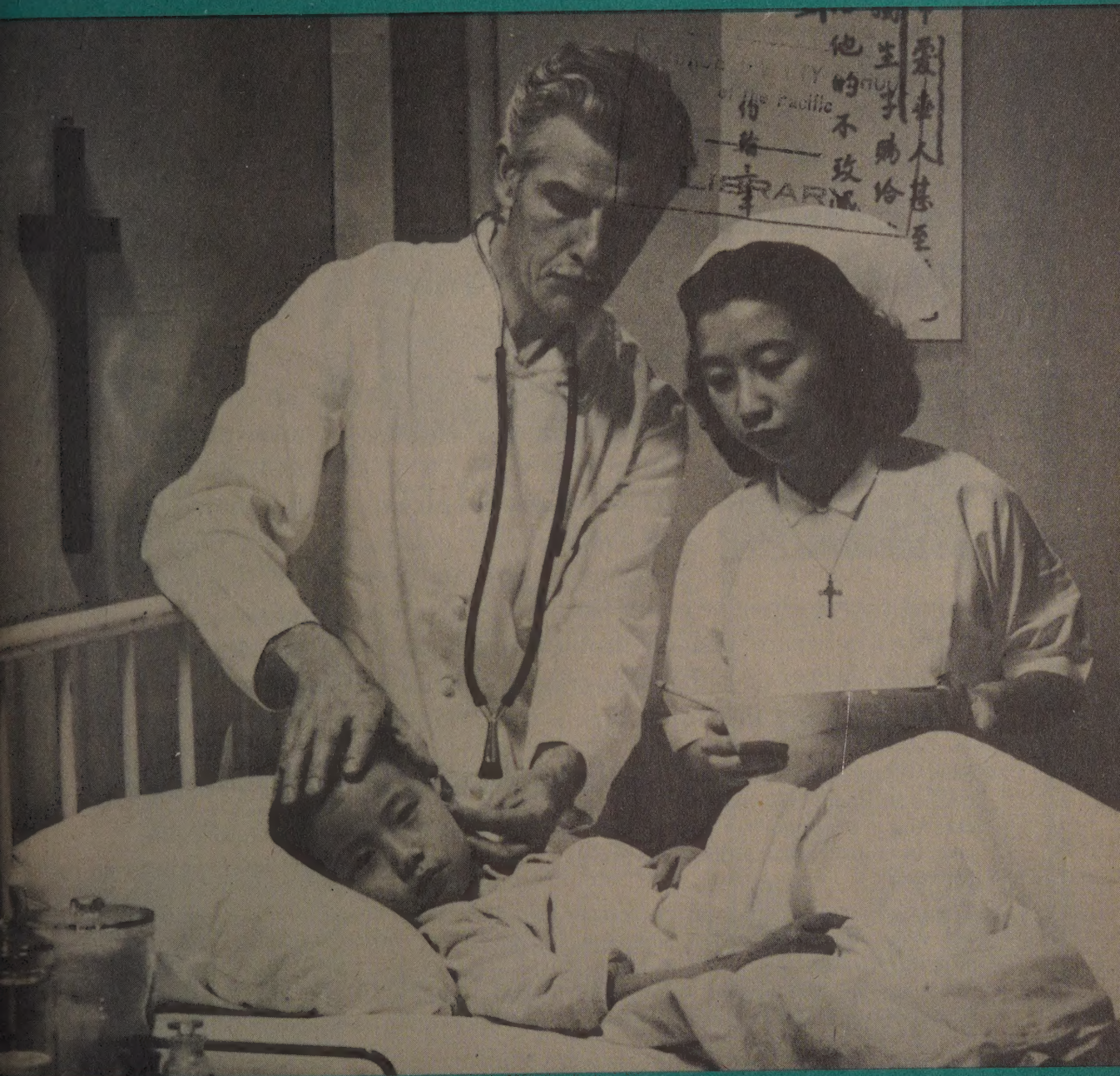


# The Church's Mission: A Power for Peace



# FORTH



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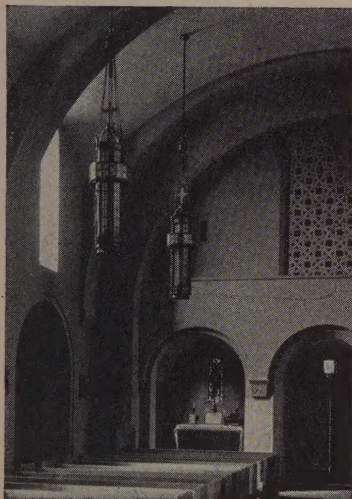


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**FORTH COVER.** The Every Member Canvass calls every Church man and woman and child to take his share in making the Church in parish, diocese, and around the world a power for peace. The striking photograph on the cover showing a medical missionary ministering to the physical needs of a Chinese boy in a Church hospital is but one aspect of the Church's manifold ministry in the name of Christ to make the world a better place in which to live for all children of God. See pages 13-19.

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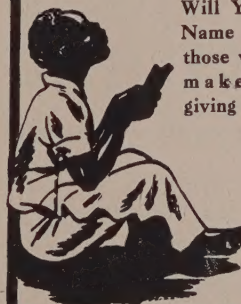
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### NOVEMBER

- 2 World Community Day
- 11 Churchwide Day of Prayer
- 18 Every Member Canvass begins  
Church of the Air. Columbia  
Network. 10 a.m. E.S.T. The  
Rt. Rev. Stephen E. Keeler, D.D.
- 22 Thanksgiving Day. Worldwide  
Bible Reading program begins  
(see page 22).

### DECEMBER

- 2 Advent Corporate Communion  
for men
- 23 Church of the Air. Columbia  
Network 10 a.m. E.S.T. The  
Rt. Rev. Austin Pardue, D.D.
- 25 Christmas Day

BISHOPS in the Caribbean area will meet together in February, 1946, at Jamaica. The British bishops of that area will attend, together with representatives of the SPG and three Americans, the Rt. Rev. Frank W. Creighton, Bishop of Michigan, the Rt. Rev. A. Hugo Blankingship, Missionary Bishop of Cuba, and the Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti.

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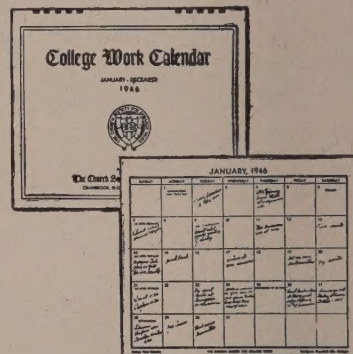
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NOVEMBER

# FORTH

1945

WILLIAM E. LEIDT, Editor

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**T**HE end of the war has brought profound thanksgiving into the hearts of all men. But among them are untold numbers who must give thanks in the face of unparalleled devastation, towns razed, precious farm land no longer arable, homes in rubble. Through them, the citizens of the world recognize that many can accept only one interpretation of thanksgiving, the Christian interpretation. As the Church steps to the fore in the task of reconstruction, a new world must rise from the wreckage. A Christian thanksgiving in November, 1945, for the return of peace is a vow constantly to be renewed that the peace of the world is to be guarded and maintained as a gift of God.





Acme

The Hon. C. L. Simpson (center) Vice President of Liberia and head of Liberian delegation to San Francisco United Nations Meeting.

# CHURCH IN LIBERIA FACES GREAT TASK



By the Hon. C. L. Simpson  
Vice President of Liberia

**T**HE Episcopal Church which first came to Liberia more than a century ago is now one of the strongest and largest religious bodies in our land. Under the leadership of its new Bishop, the Rt. Rev. Bravid W. Harris, it will go forward in the great task which lies ahead, building on the work which has enshrined the names of Payne, Auer, Penick, Ferguson, Overs, Campbell, and Kroll in the esteem and affection of the Liberian people.

Fortunately, during the grim days of World War II, the Church in Liberia did not suffer the fate of the Church in Asia or Europe. Up and down the coast, the Church continued its witness with ever-increasing power. At Monrovia, in Montserrado County, Trinity Pro-Cathedral, for more than a generation self-supporting, set an example for other parishes and missions. At Bromley, the Julia C. Emery Hall continued as a center for the cultural and industrial training of a large number of Liberian girls, and at Cape Mount, witness to the King of kings was continued through St. John's School for boys, the House of Bethany for girls, St. Timothy's Hospital, and St. John's Church. In the interior,

This is the fifth in a special series of articles on the urgent necessity of a strong worldwide Church for a lasting and righteous peace which FORTH is printing as its part in the educational program of the Reconstruction and Advance Fund. The next article by the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of Massachusetts and Chairman of the Army and Navy Commission, will appear in the December issue.

the Holy Cross Mission maintained an extensive evangelistic, educational, and medical ministry.

The postwar years present a great opportunity to the Church. And if the Church is to continue a living and effective organism in the days ahead, she must extend her influence not only on the seaboard but in the vast hinterland where a teeming number of our less fortunate brethren are feverishly

anxious for the Gospel of Christ. The extension of the Church's work into the hinterland is, undoubtedly, the most urgent necessity in the days ahead.

This expansion, of course, requires a trained African leadership and it is hoped that there will soon be established a theological seminary for the training of candidates for Holy Orders.

Power and strength in the postwar years will depend largely upon friendship and fellowship. The people from Sinoe must know and understand the people from Grand Bassa County or Montserrado County. Regular meetings to bring these people together in fellowship and to deepen and strengthen their spiritual life, as well as to plan ways and means to advance the work of the Church, are essentials of an effective ministry in the postwar era.

Today, and in the future, the Church must lead the way in the building of a better world. It must direct and mold the intellectual, cultural, and moral life of this Republic; it must minister to the poor and down-trodden, the maimed and the sick. It must give an opportunity to all men to know our Lord Jesus Christ.



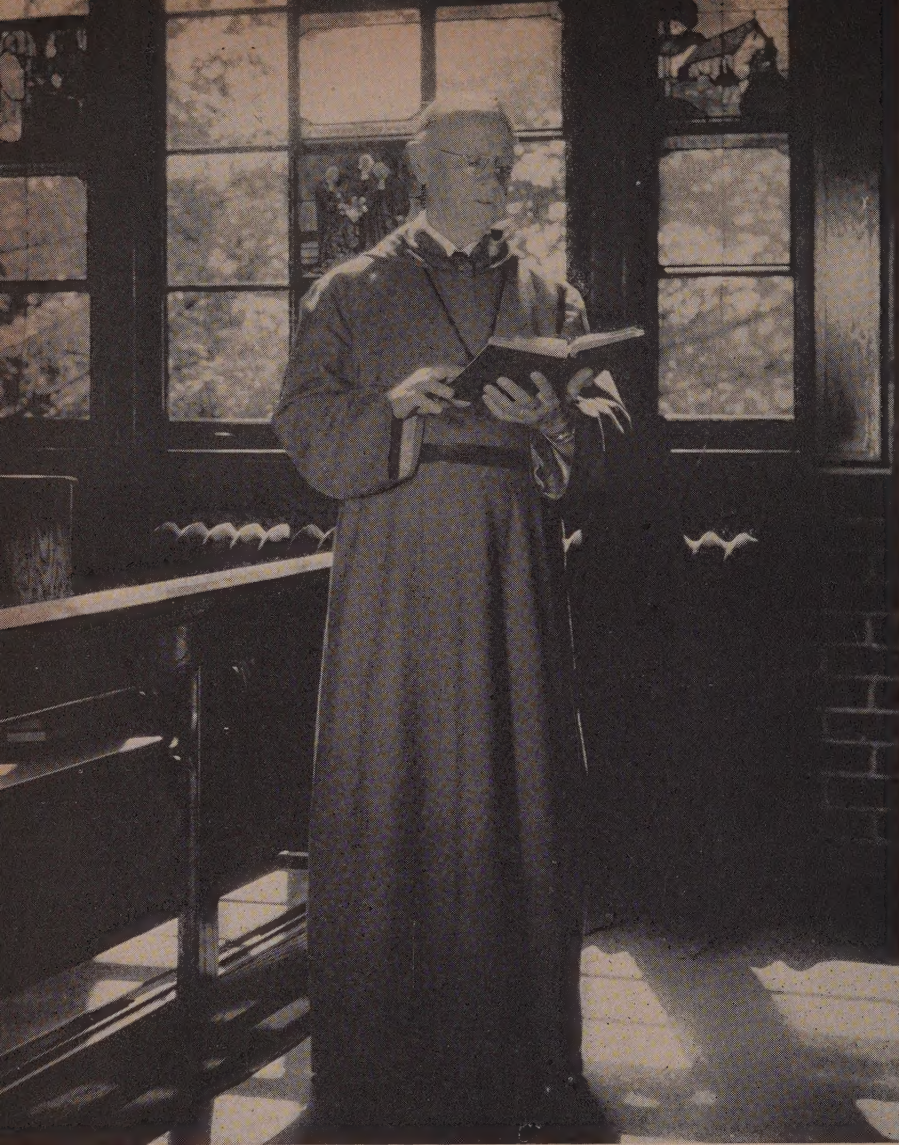
# St. Barnabas

## MEDICAL CARE AND

he turned his head and smiled out the window at the deep green of the rolling Allegheny hills. Two years ago he would never have been able to muster the courage for such behavior, much less do it spontaneously.

Taken sick at thirteen with what was then a mystery disease, osteomyelitis of the hip, he had not since known what it was to walk. For six years, his life had been confusion, visits to one doctor and hospital after another, and in spite of everything, excruciating pain. And only to be pronounced incurable, never to walk again. His family had cared for him to the best of their ability; his mother had shouldered more than her share of his burdens, he knew. But the years were empty, especially after her death, an endless stretch of time which no amount of reading and hobbies could fill. To escape the pain, the hollow years, he had slipped into a narcotic habit, intensified at the rest home to which he was sent. Life had no future, and the final blow fell when the money for his care gave out.

Then someone told him about St. Barnabas Free Home for con-



The Brother Founder in the chapel at St. Barnabas Home.

**T**HE tanned young man with alert eyes looked up from his pillow with a welcoming smile as the Brother entered the room. It was a reassuring figure in a gray habit the severity of which was broken only by a large cross, but the youth noticed only the sympathetic face and questioning eyes.

Did he get a chance to wheel himself out today? What was the news from home in today's letter? How soon are yesterday's visitors going to be back?

He answered the questions cheerfully. He wished the Brother would ask him more if that would lengthen the visit. As the gray-gowned figure disappeared into the room across the hall, greeted there by pleased tones,

Careful pastoral work with each patient is a characteristic of the Home's ministry.





# e Home Gives Patients Source of Strength

WALKABLE FAITH GO HAND IN HAND IN RELIGIOUS ORDER FOR LAYMEN

valescent and incurable men and boys in Gibsonia, Pa. At first it sounded unreal, a neat Georgian building set in the midst of clipped lawns and sloping farm lands eighteen miles from Pittsburgh where he could spend the rest of his life. But here he actually found three men who have taken the traditional vows to God of poverty, chastity, and obedience, members of the lay Brotherhood of St. Barnabas, who give concrete expression of their faith in God by abandoning all personal possessions and devoting their lives to the more than one hundred patients at the Home. Two doctors come in each week to help the four nurses who comprise the resident medical staff. Pittsburgh hospitals willingly perform necessary operations as a return service to this Home to which they can refer patients with confidence.

It had seemed impossible that he of all the patients in the Diocese of Pittsburgh who needed help should be accepted at the Home. He knew that private, State, and social service agencies all over the diocese were in constant communication with the Brothers.

For that reason, they had had to limit their work to this diocese alone, even as the other two Brothers who directed the same work near Erie had to restrict similarly their work to that diocese.

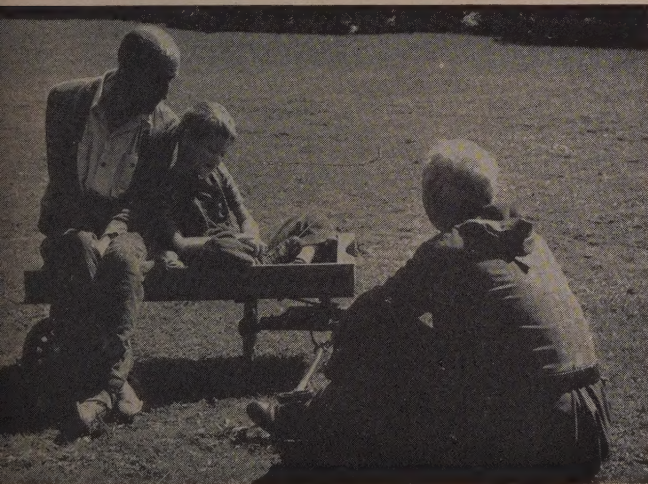
Impossible as it had seemed, however, he had been accepted two years ago into the only free home for incurable men and boys in the country. The fact that he was sick and had no place to go had been the price of his admission. Beyond that, race, creed, color, background made absolutely no difference. After two years, he could see that the Home had been his salvation, mentally, physically, and spiritually.

Accepted on the condition that he give up drugs, he had succeeded in doing so. Slowly he had come to appreciate the existence of the other patients in the Home, afflicted with almost every conceivable disease, except nervous and mental troubles, many in a condition worse than his. He saw some patients helping others, or doing small jobs around the Home. One types a letter for another who can not sufficiently control his muscles

to do it for himself, others feed paralyzed patients. One man unable to walk teaches the younger patients what they should be learning in school. The Veterans' Association to which someday he would be eligible runs a store and gives the profits to those with nothing. Seeing this daily, he began to realize that not only could he shoulder his own burden, he could help others with theirs. Gaining weight, strength, color, he traveled the corridors in his bed on wheels, and in summer the lawns under the cooling trees. He watched with no trace of envy those who were able to participate in active recreation, playing ball, billiards, sometimes from a wheel chair.

Soon the chapel which faced him each time he came through the front hall began to hold real meaning for him. He learned that all the patients felt as he did the strength of religion, the foundation on which this work had been started. Through the daily morning service which all attended, he found the wellspring of the never-tiring spirit of service which had wrought such miracles in him. After

This inseparable pair is mutually dependent. Neither can walk.



Every member of St. Barnabas gathers at Morning Prayer.





# St. Barnabas Home---continued

a while, he knew he too wanted to draw on this source of strength. After talks with the chaplain, he was confirmed into the Church.

The young man listened to the steps of the Brother as they faded down the hall. Life has taken on a new dimension since he has known these men; the future is no longer vacant. Life at St. Barnabas has shown him that religion means the practical living of a faith. He would never try to express the spirit of the place, the warmth which makes everyone speak of the family feeling. But he feels that no other place could have wrought such a change in him. He wants to live his gratitude as the Brothers do their faith.

## II

This is the story of an average patient at St. Barnabas. With hardly an exception, all the men feel an intense loyalty to the Home which now means everything to them. Although ignorant of the details of its history, they feel instinctively the struggle which has gone into the building of it. For this Home has qualities above and beyond the ordinary hospital, qualities which are the result of the faith which founded it.

In 1900, Gouverneur Hance was a struggling young man working for the

Church Army in Pittsburgh. Constant contact with the homeless and jobless, whom he often brought back with him to his own meager quarters, led him to wonder what would happen to them should they fall sick, with no friends, no money, and no place to go. Deeply concerned, he conceived the idea of a free home for convalescents, where medical care and religion would go hand in hand. The leaders of the Church Army gave him only the barest encouragement, an old room over one of the rescue missions into which he put four beds, a table and some chairs. But with this behind him, he went on the march for his cause.

Today, he is the well-beloved Brother Founder of St. Barnabas, and sometimes he will tell stories of the fabulous early days, when he carried on the work almost singlehanded. Everything connected with St. Barnabas Free Home has come through the generosity of friends, the very stones of the buildings, the coal, the vestments. But in 1900, Brother Founder was only a young man, begging for the first time, pleading for an ideal in which he alone believed. Somehow, he persuaded the grocer, with the knocking of his knees, to give some bread; and the butcher with the sting of an Irish tongue, to change his scorn to generosity. Others gave clothes, supplies, money. A few gave their time,

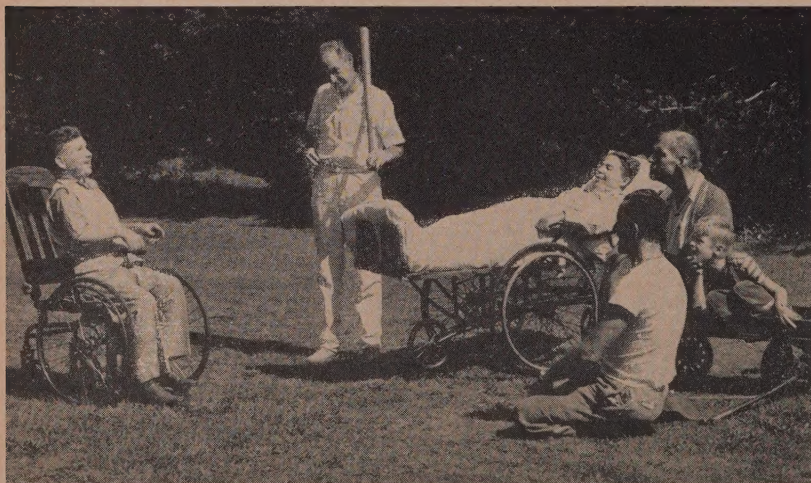
like the young man who, having prayed for several minutes with the Founder for a paperhanger to help them cover dingy walls, was confronted with one at the door.

If others gave of their possessions, the Founder gave his life and his unshakable faith in God. Before long, he was able to move to better quarters. From then on, one move succeeded another until in 1919 the present home in Gibsonia was formally opened, and the work truly established. At present, the work is centered in two localities, St. Barnabas-by-the-Lake in North East, and the Free Home in Gibsonia. The latter includes the Mother House where life according to the Rule is taught and lived, a guest house, the Home itself, and a farm of 163 acres which supplies all the necessary milk and meat, and feed for the livestock. A farmer is hired to direct this project, since none of the Brothers has had thorough agricultural experience, and the normal arrangement of mutual help exists at harvest time between the Brothers and neighboring farmers.

There are five Brothers, three at Gibsonia, two at North East, where the situation is similar, though on a smaller scale. Recruited from various walks of life, they bring to their task individual talents, and the experience and viewpoint of the layman. Although each has come to the Brotherhood in a different way, they have all been through a seven-year period of preparation for

Continued on page 38

Fair weather brings patients out to enjoy the country and recreation, if they can.



Billiards are popular among the men.







Religious News Service

The Archbishop of Canterbury welcomes the head of the Greek Orthodox Church for the first time in history when peasant-born Archbishop Damaskinos (*center with crown*), Primate of the Greek Orthodox Church and Regent of the present Greek Government, visited Canterbury Cathedral, recently, as guest of Archbishop Geoffrey Francis Fisher (*second from right*).



Press Association

Mrs. Douglas MacArthur (*right*) recently unveiled a plaque in honor of the General at St. Luke's International Medical Center, Tokyo, now being used as the first American Army General Hospital in Japan.

## NEWS OF THE CHURCH AROUND THE WORLD



The Rt. Rev. Logan H. Roots (*left*), Missionary Bishop of Hankow, 1904-1937, who died September 25, was known and honored far beyond the borders of the Church. He will be remembered for his beautiful simplicity, his contagious enthusiasm, and the ardor of his consecration. C. Avery Mason, formerly of Forward in Service, became Bishop Coadjutor of Dallas on September 21 (*below*).



Underwood & Underwood





Many members of the First Congress of the United States (above) were members

# Christ Chu

PRESENT-DAY PHILA

For two and a half centuries Christ Church, Philadelphia, has witnessed to the democratic ideals of its founders.

By the Rev.

E. FELIX KLOMAN, D.D.

Rector, Christ Church, Philadelphia

**O**BSERVANCE of the two hundred and fiftieth anniversary of Christ Church in Philadelphia, during this year of triumph for democratic principles, is of particular significance not only to the nation but to the world. The Rt. Rev. A. E. J. Rawlinson, Bishop of Derby, who will deliver the anniversary sermon on November 11, will preach from the same white and gold wineglass pulpit held for fifty-seven years by Bishop William White, first chaplain of the Continental Congress.

To symbolize religious coöperation a procession composed of representatives from all Christian bodies influential during the American Revolution, will open the service. In addition to the Bishop of Derby, the Rt. Rev. Henry St. George Tucker, presiding Bishop of the Episcopal Church and the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania, will participate in the service. The President of the United States, Senators, Congressmen, the Governor

of Pennsylvania, the Mayor of Philadelphia, and Ambassadors of foreign nations have been invited to occupy pews held by George Washington, Betsy Ross, Benjamin Franklin, Robert Morris, and other American patriots of 1790 when Philadelphia was the capital of the United States.

The anniversary of Christ Church is an occasion that we can celebrate not to glorify this particular parish but to point out the significant part that faith in God, interpreted by all communions, has played in the developing life of this nation and must play in the years ahead if the United States is to take its place of leadership in building world peace.

Throughout the anniversary year the democratic tradition of Christ Church has been emphasized. Men of all races and creeds have spoken from its historic pulpit on religious coöperation and other topics of the times. As early as 1740 the congregation of Christ Church manifested its spirit of coöperation when members contributed funds toward the erection of a new Mikveh Israel Synagogue, and later the rector of Christ Church and the rabbi of Mikveh Israel

marched side by side in a parade celebrating the ratification of the Constitution of the United States. This past summer an East Indian, a Chinese, and a Negro Presbyterian participated in a service of thanksgiving for the ratification of the United Nations Charter when Dr. O. Frederick Nolde, a Lutheran minister and consultant to the United States Delegation at the San Francisco Conference, delivered the address. This service was especially significant since it was in this "Cathedral of Democracy" that American patriots received the spiritual inspiration for principles underlying the Declaration of Independence upon which the nation was founded and upon which world peace today depends.

Seven signers of the Declaration of Independence are buried at Christ Church with many other famous Americans. On June 25, 1775, members of the Continental Congress met in Christ Church to hear Dr. William Smith preach on the Present Situation in American Affairs. This sermon, according to a later observer, the Rt. Rev. William Stevens Perry, "shaped popular sentiment in the direction of resistance to arbitrary and alien rule." On July 7, 1775, members of Congress heard the Rev. Jacob Duché preach on the Duty of Standing Fast in Our Spiritual and Temporal Liberties.





of Christ Church. The American Church was organized in Christ Church where the first General Convention of the Church in the United States (above) met in 1785.



Philadelphia Daily News  
Neighborhood Business Men's Association  
is one of Christ Church's many activities.

# A Steadfast Witness to Democracy

ANS TAKE PRIDE IN TWO-HUNDRED-AND-FIFTY-YEAR HERITAGE

Again on July 20, 1775, Dr. Duché preached on the American Vine. Following the victories at Lexington and Yorktown members of the Continental Congress came to Christ Church for services of thanksgiving just as hundreds came to this same shrine on V-E Day and again following the surrender of Japan. The same silver Communion service, given by Queen Anne in 1708, used to celebrate the Holy Communion following victories of the Revolution, was used this year when thanks were given for the victories of democracy over oppression.

Among the parish activities perpetuating the traditions of Christ Church is the Neighborhood Business Men's Association founded in 1941. The Association is composed of more than two hundred lawyers, bankers and merchants, men from all walks of life and of all creeds who meet once a month. They plan and serve their own luncheon and listen to an outstanding speaker or a musical program furnished by men from the Philadelphia Orchestra. These men are practicing law, finance, and trade in the same community where the Declaration of Independence and the Constitution were written, where Benjamin Franklin ran his printing press, where Robert Morris financed the Revolution, and where James Wilson founded

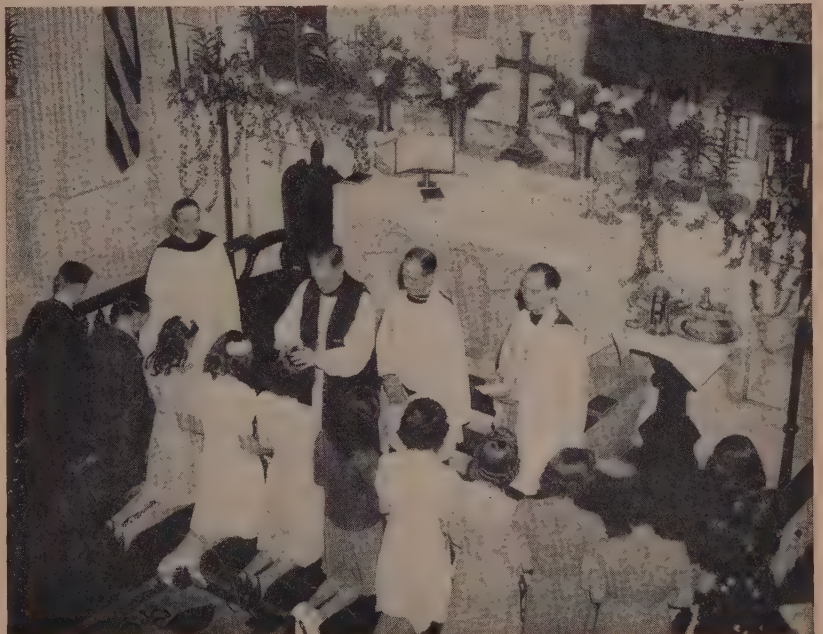
the University of Pennsylvania Law School. The purpose of the Neighborhood Business Men's Association is to further acquaintance and mutual co-operation. Its object a revitalizing of the historic aspect of the surroundings. The latest project is to have three new bells cast from metal captured in battle from the Axis powers and hung

with the original eight bells that have echoed the voice of the American people since 1754 when they were brought from England. The present bells rang for freedom of a nation in unison with the Liberty Bell in 1776; they will be joined by the three new bells in a peal for freedom of all nations.

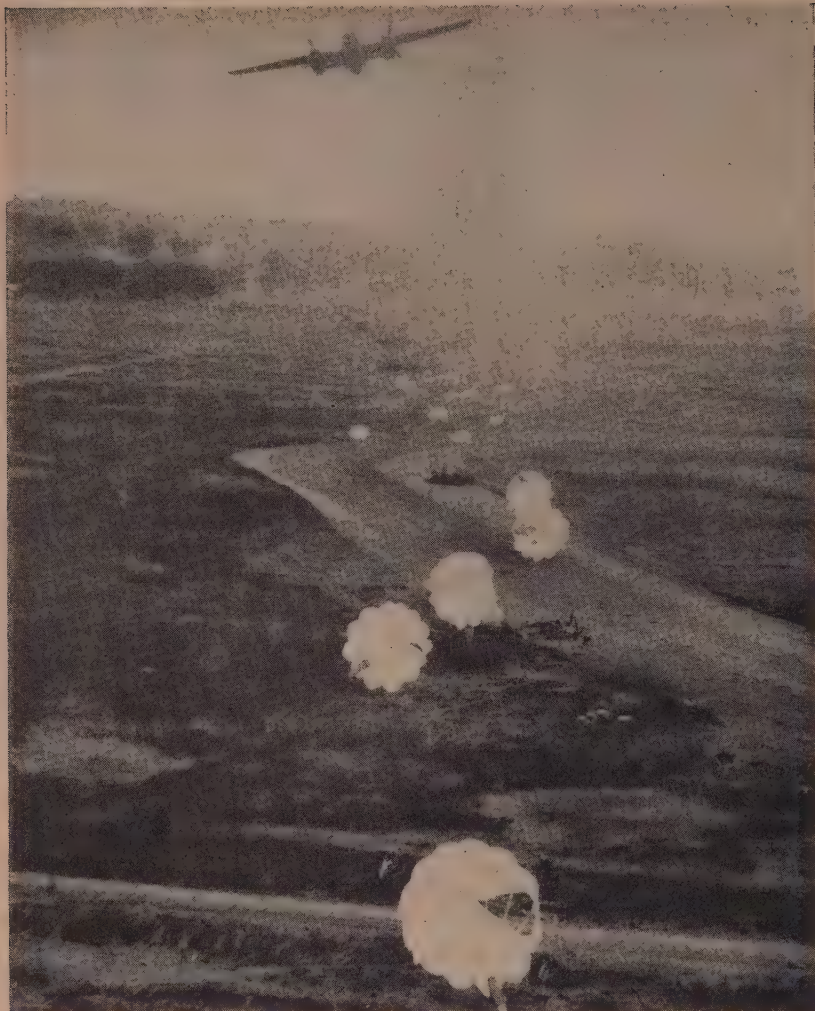
Continued on page 28

The Rt. Rev. Oliver J. Hart confirms at Christ Church's 250th Easter Service.

The Evening Bulletin







"I am sure that my mouth must have opened to shout, but not a sound came forth." Press Assn.

# Escape From Internment

By GLADYS ROSS

Miss Gladys Ross was, for many years, a missionary nurse and business manager at St. Elizabeth's Hospital, Shanghai, until the Japanese war forced her withdrawal. She then went to the Philippines to serve at St. Luke's Hospital, Manila, where she was overtaken by a second Japanese invasion. This time she was interned by the Japanese, and only returned to the United States last May. In the accompanying article she tells of her rescue from an internment camp. This is one of several articles which FORTH has been privileged to publish in recent months on the experiences of our missionaries in the Philippine

Islands during its occupation (May, p. 6; July-August, p. 14; September, p. 14; October, p. 14). Its publication had to be deferred until the end of the war and lifting of the military censorship.

**I**t was seven o'clock in the morning of February 23, 1945. The gong had just sounded for roll call, which we had every morning and evening and whenever else our captors saw fit. We were all up and dressed, our quarters in order.

I lived in the front part of our barracks, which housed about one hundred, and that morning I was one of the first to go to the doorway. There, I was greeted by the sound of planes. Looking up, I thought that I must be having hallucinations, for I saw about eight or ten enormous planes which seemed to stop in front of me about half a block away. I am sure that my mouth must have opened to shout, but not a sound came forth. Men were jumping from each plane, their parachutes open. Then someone who had come up alongside of me shouted "Paratroopers," and the firing started. We knew that our rescuers had come!

The first we saw were guerrillas, dressed in all sorts of old clothes, carrying bolos, hand grenades, guns, and every kind of weapon. They told us that they had come to save us and asked us where to find the Japanese.

In the meantime, shots were flying thick and fast, for our men were routing the Japanese from our camp. We flattened out wherever we were, jumping up every second or two to see how things were going.

I remember at one time, as I lay flat with my head under my neighbor's bed which consisted of a couple of boards, three of the girls who were between two cots on the other side called to me and asked what I was going to do with the rest of my body. I answered that I did not seem to mind my body as long as my head wasn't hit. We all laughed as we thought of the ostrich.

In a few minutes, an American soldier came through our barracks and told us to get together our important papers and whatever we could carry, and to be ready to get into tanks that would presently come alongside—not too dally, as they might not be back.

It did not take me long. I had kept a bag packed ever since the eighth of December, 1941, waiting for this day. When the first tank came alongside our barracks, I was dragging my bag over the ditch. An American soldier came up to me, and, slinging my bag somewhere, said, "Come along, sister." Several hands reached out to help me up the ramp; with a pull from the front and a push from the rear, I was inside, and the ramp pulled up. I was the last to get in that amphibian tractor. It was supposed to hold only thirty

Continued on page 33



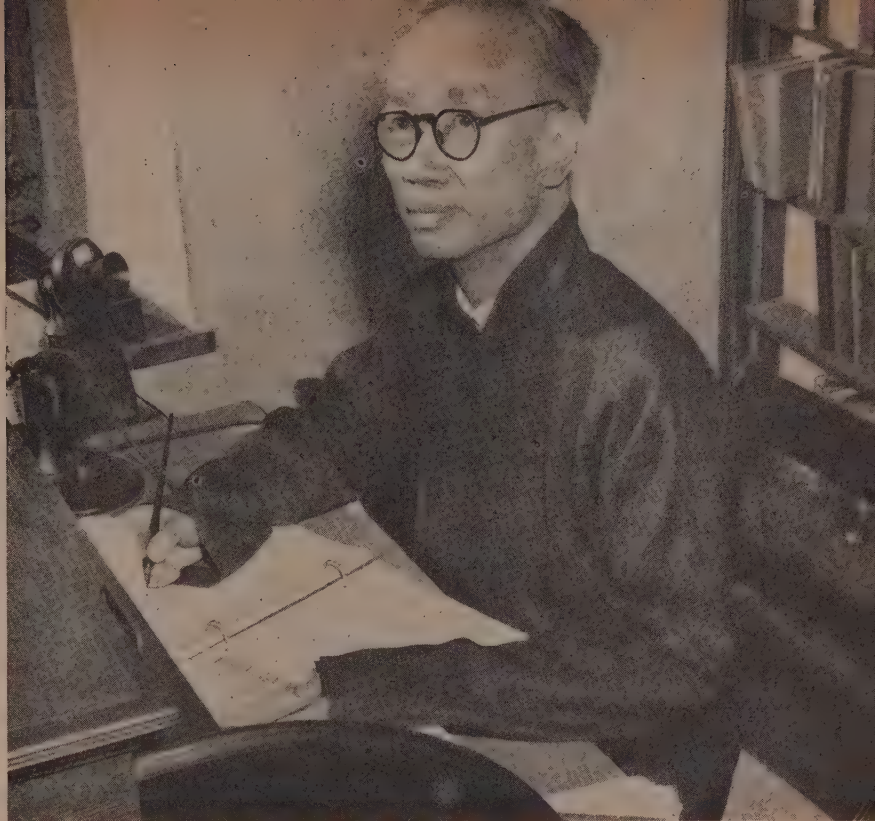
# Francis Wei Sees Great Challenge in China Today

**T**HE Church faces in China today its greatest challenge and opportunity. This is the message brought by Dr. Francis Cho Min Wei, President of Hua Chung College in Central China, who arrived in New York just in time for the National Council meeting, September 26-28.

For seven years, Dr. Wei has directed Hua Chung College in exile in southwestern Yunnan (FORTH, October, 1944, p. 16) preserving not only the high academic standards of the College but also its vital Christian spirit. He and the faculty have worked with students from Yunnan, training minds which have never before had an opportunity to develop. This work will undoubtedly bear fruit next June when Hua Chung moves back to its original home in Wuchang. Yunnan students have already started collecting scholarship funds to enable a few, at least, to return east with the College.

In the past year, nineteen of the 135 non-Christian students at the College were baptized. College authorities had very little to do with this spread of Christianity. It arose naturally out of the intimate relationship between individual students and the faculty, who all hold firmly to the Christian faith. With a scarcity of personnel, Hua Chung does not expect to expand greatly, even after the return east, no matter how many prospective students are released from the wars. For it is only through personal contact that the Christian spirit is communicated, the Christian influence felt. Only a small closely knit group can carry out the rich religious program which is so basic a part of life at Hua Chung.

All Christian groups worship together in concord at the Central China College, keeping Sunday morning absolutely free for this purpose. A co-



Francis C. M. Wei, president of Central China College, is first to fill the visiting professorship on World Christianity at Union Theological Seminary, New York, established by Henry R. Luce, Editor of *Time* and *Life*, in memory of his father, a China missionary.

operative venture, the College has carried on the Episcopal tradition brought by Boone College, one of its constituent bodies. The early morning Communion service on Sundays follows the Prayer Book. The other Church groups, however, such as the Methodists, may meet for their own services at this same time. The official Sunday church gathering, supported by all, follows the form preferred by the leader for that day.

This combination of group freedom within Church unity, completely successful at Hua Chung, illustrates Dr. Wei's ideas for the future of the Church in China. Although no one has more at heart the cause of Christian unity, he believes that the dangers of group division to the welfare of the Church in China have been over-emphasized. It is far better to preserve within an ecumenical super-structure individual units, stronger because of their links with the spirit and tradition of historical bodies and creeds, than for the sake of union to lose this strength in a watering down process which produces haphazard

Christians unsure of their basic beliefs. "Working together intelligently," Dr. Wei says, "groups will grow to understand one another better, and develop mutual respect, which in turn will foster a desire for further coöperation. In a long slow process, each group will give and take, without sacrificing any essentials, until the greatest common factors will be found, and Church unity will become a reality. This process is not one of leveling down, but of leveling up."

To promote this development and a stronger Church, Dr. Wei outlines a "four-center Church." The basic unit will be the Church cell, the denominational group which, like the familiar clan on which Chinese society is based, nurtures intimate fellowship. These cells will unite to form a second center, the ecumenical body, through which the Christian serves modern society. To insure a high intellectual standard in this action, a third center is necessary, a Christian university, to train the finest leaders. Finally, a place of retreat should be available for

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Katharine A. Grammer (*standing*) is new Dean of St. Margaret's House, Berkeley.



Christ Church, Kealahou, Hawaii, will soon welcome the Rev. Burton S. Linscott.



The Rev. Barclay Johnson will have a share in Alaska's future at Ketchikan.

# Missionaries Are A Power for Peace

NEW APPOINTEES ARE VITAL TO CHURCH'S POSTWAR PLANS

Now that the war is over, the Church is able once again to send new missionaries to its liberated missions overseas. Their tasks are manifold, particularly in China, where destruction, occupation, and migration have affected every mission. The Reconstruction and Advance Fund has a stimulating part to play in their plans by giving them the tools with which to work. The triumphant return of a young doctor to a Chinese village, portrayed in the Church's new sound film, *Thy Will Be Done* (FORTH, September, p. 16), is symbolic of the opportunities which await the Church's missionaries today.

Servicemen and chaplains who have witnessed results of missions around the world are among those who are volunteering for missionary service after their discharge. Dr. Carey C. Womble, Lieutenant in the Medical Corps of the Navy, who participated in the Iwo Jima and Okinawa campaigns, hopes to be a medical missionary. He has been holding services

on a destroyer and says as a medical officer, he is in an enviable position to do spiritual work among the men.

## From OSS to China

During the war missionaries and laymen with special knowledge of foreign countries have contributed inestimable assistance to the United States Government. Many are now preparing to return to the missionary work of the Church, or to enter it for the first time. Paul L. Ward, Ph.D., who has served the Office of Strategic Services in Washington, D.C., since 1942, is the most recent candidate to receive a provisional appointment to go to China. At the request of Dr. Francis Cho Min Wei of Central China College, Mr. Ward plans to teach there or at St. John's University, Shanghai. He is the son of a missionary doctor, and is enthusiastically supported in his plans by Mrs. Ward who was born in China. She is a daughter of the late Dr. Paul Wakefield, who was for many

years the doctor for Boone University, now Central China College, at Wuchang.

Mr. Ward is a graduate of Amherst College, and has a Master's and a Doctor's degree in medieval history from Harvard University. During his years in Cambridge, he became increasingly interested in the youth work of the Church. He taught Church school for six years, participated in the Student Christian Movement of New England, and, in 1937, led a youth delegation to the Oxford Conference.

Mr. Ward, at thirty-four years of age, says, "The war has interrupted my professional life. This is the time to reorient our lives." He is an important addition to the China Mission, where the Church's contribution to education is historic.

Airways and new highways in Alaska have brought hitherto isolated settlements into constant communication with big centers of population. The Church is now carrying its message over a wider radius than ever





St. John's University, Shanghai, (*above*), and other Church schools in China are preparing for greatly increased enrollment in the strategic postwar days ahead.



Paul Ward, Ph.D., will leave Office of Strategic Services to teach in China.

imagined by the early founders of its work there.

The Rev. Barclay Johnson, formerly rector of St. John's Church, Aberdeen, Miss., has gone to Alaska to serve two congregations, white and Indian, at Ketchikan. Mr. Johnson, a native of Chicago, was baptized and confirmed in Canada where he attended St. Alban's College and graduated from McMaster University in 1940. He received a L.T.H. from Trinity College, Toronto, in 1943. He has had varied experience in the YMCA, as student in charge of a Canadian mission, curate at Grace Church, Toronto, and as priest-in-charge of a Boulder City, Nev., defense area.

### Teachers Go to Liberia

Compared to work in the Arctic, the lush warmth of the tropics appeals more to Miss Lois R. Robison, a member of Christ Church, Bronxville, N.Y., who will go to the House of Bethany, Liberia, as a teacher. Miss Robison is a graduate of the New York Teacher's Training School, and has a B.S. in education from Boston University. Her wide teaching experience in New York schools fits well into her new work among young Liberian girls. She admits she has "pinch-hit" in almost anything one could name, including typing, economics, cooking, and

home nursing. She was religious work secretary for the YWCA in Columbus, Ohio; Church school superintendent in Newton, Mass.; has been a writer for the Abingdon Press for many years, and was an Army Nurse's Aide.

Accompanying Miss Robison to Liberia is Miss Jane A. Saxton, also of Bronxville, N.Y., and a trained physiotherapist. She is especially interested in physical rehabilitation for the orthopedically handicapped. She has a B.A. and M.A. from Ohio Wesleyan University, and received her physical therapy training at New York University.

The Missionary District of Honolulu has probably been visited by more GIs than any other overseas mission of the Church. Their interest has brought a quickening of the district's work under its energetic new Bishop, Harry S. Kennedy, who was an Army chaplain before his consecration (FORTH, March, 1944, p. 21). Bishop Kennedy is calling many new missionaries to help carry out a program of building and expansion. Among them is the Rev. Burton L. Linscott of Bar Harbor, Maine, a recent graduate of General Theological Seminary. He will be in charge of Christ Church, Kealakekua.

Mr. Linscott was well on his way to make banking his career when he de-

cided to enter the work of the Church. He graduated at the head of his class from Colby College, served as summer chaplain for the New York City Mission Society, and has been active in the Church work farm project in Maine. Mr. Linscott will take his bride, the former Mrs. Genie Daly, Director of Religious Education for the Diocese of Maine, to his new work in the Hawaiian Islands.

A recent arrival in Bishop Kennedy's missionary district is the Rev. John P. Moulton, son of the Bishop of Utah, and rector for the past three years of Grace Church, Norwood, Mass., who will be chaplain and head of the Department of Sacred Studies at Iolani School, Honolulu.

### Women Help Reconversion

The romance of foreign missions does not overshadow for many people the opportunities of the Church at home. Five women have recently been appointed to serve in strategic domestic areas where wartime conditions have given impetus to the Church's work. Miss Grace Brady, who was for fifteen years a teacher at St. Mary's Hall and St. John's Middle School, Shanghai, is now carrying on a program of religious education in the Diocese of Minnesota, where she is ex-

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The Friendly Trailer under Miss Olive Meacham (*left*) is bringing new life to those who live on the crossroads of America in isolated and industrial areas where there is need for the Church. A portable altar often is set up under the canopy (*above*). Trailer's dolls bring joy to little girls (*below*).

## Friendly Trailer Is a Community Center on Wheels



A student at Seabury-Western Divinity School receives practical field experience with Friendly Trailer. His class is making spatter prints of flowers and leaves which they will put in their Vacation Church School scrapbooks.

Children growing up where there is no Church find Vacation Church School too short. They make triptychs (*below*) to illustrate the life of Christ.





# CANVASS OFFERS BOLD CHALLENGE

By the Rev. ELMORE M. McKEE, D.D.

Rector, St. George's Church, New York

**T**HE Every Member Canvass summons all parishes to the polls. It puts before every Churchman and woman the case for his parish as a particular unit within the ranks of the total Christian Church. It holds up a universal challenge and asks for a vote.

An Every Member Canvass asks each individual whether the Church should go on, essential to American democracy and a world at the crossroads. The Church has a high sense that it alone can generate the sources of power to furnish leaders and workers who will guide our world into the paths of peace. It faces directly the fact that at no other time have Christians had greater opportunity to make the world what they would like it to be. It rejoices in men like Wendell Willkie and William Temple, fearless interpreters of the conscience of two great nations; it is determined that from out its ranks shall come a host of men and women who have caught their spirit. Within our modern mass-production age, with its famine of leadership, the Church must become a reservoir of persons trained in the high art of human relationships, ready, in obedience to this social vision, to spend their energies for justice and brotherhood.

Each parish, working within its own environment, is the means to these ends. It presents this challenge to every member, asking him to signify assent by his support of his Church. Not to join the envelope system or not to support the parish budget in some other way is a vote to close up your church. It is a negative vote, growing out of indifference, which, hidden and harder to get at, is sometimes more powerful than opposition. Yet nearly half of all nominal Church members repeatedly vote to close up their churches.

On the other hand, to support the parish budget is to vote clearly and definitely for the parish, the diocese, the national and international Church to go on serving all who come to it, generating the true sources of power to make a better world. When we respond to the Every Member Canvass, we should be saying, "I am voting with all the powers of my total personality to keep alive and to strengthen the sources of supply for a Christian world with its distinctive quality of ideas and of life and of spirit. I am voting to keep the fires of Christianity burning high at the heart of a world at the crossroads." It is as clear-cut as that. Each parish can have what it votes for because its members are the ones who will carry out



Roy Perry

The Every Member Canvass gives Churchmen unique opportunity to share in building Christian world peace.

its program. But if we do not vote for it, we show we do not want it. If everyone participates in the Every Member Canvass, we get a vote which registers a strong and unforgettable sense of solidarity. A united parish, moving forward generously, together, cannot be stopped.

At the heart of our giving, there must be an understanding of the basic principle of Christian stewardship. *All things come of thee, O Lord, and of thine own have we given thee.* This is what made the people rejoice as they gave willingly, voluntarily to the building of the Temple in Jerusalem. And this is our cardinal principle also. Nothing belongs to us, but all to God. The question is not how much shall we offer to God, for it is all His anyway. Everything is therefore to be offered Him, and the only question is where. We shall not talk of easy costless giving. Our very vocation is to give all we have, life itself and all possessions, to God. We shall talk of great, glad, total, effective giving.

When we respond to the Every Member Canvass, we are registering four affirmative votes.

The first vote in terms of the basic principle of stewardship is a vote to share your parish with someone else in your community. Churchgoers are prone to say, "I never suggest to anyone else that he come to church

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British Combine

The fellowship of the Church unites Negro, white, Japanese, and Indian Americans in a common bond of understanding.



The Cathedral of St. Mary and St. John, Manila, now lying in ruins, is one of many Church properties destroyed or damaged in the war which must be restored to be a power for peace.

## The Church's Mission

The world is learning slowly that only the Power of God can give the Peace of God. The Churchman knows this. He knows, further, that it is his privilege and most serious responsibility to search out every place where our Lord is not yet known, to make sure that all men everywhere, their bodies, their minds, and their spirits, have ready access to His Power.

Graduates of St. John's University, Shanghai, are found in many high-ranking governmental and educational positions throughout China. Their influence as Christian laymen has an important part to play in cementing a strong friendship between their country and America: a vital power for peace.

Central China College (Hua Chung) after its long exile into Free China is, under the leadership of Francis C. M. Wei (see page 13), continuing the training of China's Christian leaders of tomorrow.







St. Luke's Hospital, Manila, played a heroic role during the years of the occupation. Today it is caring for the wounded, homeless, and starving, and is resuming the training of nurses.

## Power for Peace

and His Peace. The Churchman is meant to live in a spacious world with far horizons. He will be deeply concerned about human need wherever he learns of it. The more he realizes the overwhelming need of the world, the more plainly he will see that only the Church can meet that need, and the more clear will be his determination to do all he can to help.

Students and teachers of Diocesan Middle Schools, which moved thousands of miles into China's interior, and are now on a triumphant journey home, will help to reopen churches and schools. Education the bulwark of the China Mission through more than a century-long mission will in the days ahead be an important power for peace.



Church hospitals in the United States as well as overseas provide a high standard of nurses' training for girls of all races.

The Church has thirteen hospitals overseas in which preventive medicine as practiced in this clinic brings new health standards to the people they serve: a forceful power for peace.







Overseas more than 700 missions in fourteen dioceses, varying from cathedrals and old self-supporting parishes to small groups without even a building, witness to Christ.



The education of young Negroes in schools of the American Church Institute (*above*) is a vital force in the development of better race relations. Theological schools in Brazil (*below*), Haiti, Puerto Rico, and elsewhere in Latin America are developing a strong native leadership.



Japanese Americans, uprooted during the war, are being assimilated into new congregations or are looking forward to returning to their old parishes.



St. John's School is providing theological training to many of their lives in

## CHRISTIAN FELLOWSHIP UNITES EVERY PEOPLE



Five out of six clergymen are native-born Cubans, ministering to Spanish and English-speaking congregations alike, trained in Church schools where worship is the center of the educational program.





Liberia, gives practical help to enlarge the scope of the Church's work.



The Church in Latin America under such native leadership as Bishop Efraín Salinas y Velasco of Mexico has a wide appeal among all classes.



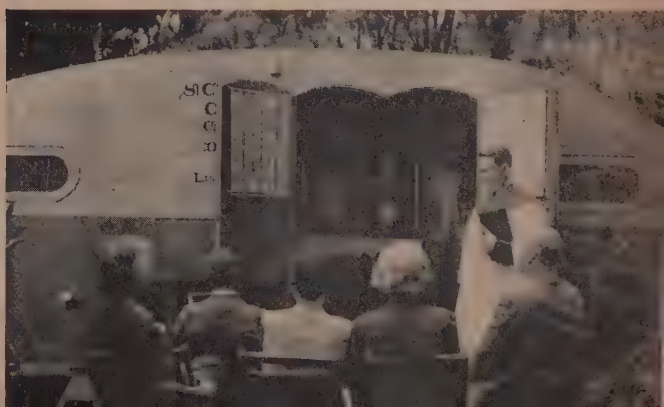
St. Andrew's Cathedral, Honolulu, at the crossroads of the Pacific, is the heart of one of the Church's most cosmopolitan missionary districts where the Church's teaching has developed a real interracial fellowship.



Indians are ministered to by the Church in eleven western dioceses and missionary districts. These young Americans are educated in Church schools for modern American life.



Long winters and great distances add to the difficulties of the ministry in Alaska, but airplane travel (*above*) now permits the Bishop to visit in a few hours most parts of his large diocese. The Church at home carries its message to the isolated by trailer (*below*), radio services, by mail.





## "Will You Read With Me"

"I AM writing you, Mom, to ask that you read with me a chapter from the New Testament each day . . . and I will feel that somehow we are united . . . and, if I come back, the Church and the Bible will mean more than ever in our lives."

Out of this serviceman's simple request grew a nation-wide interest in Bible reading which turned countless thousands to their long-neglected Bibles. So spontaneous was the interest that the American Bible Society is again sponsoring a period of Bible reading, but this time on a world-wide scale. From Thanksgiving until Christmas, Christian people throughout the world are asked to spend a few moments each day in reading a significant portion of the Bible. In order that this reading may be most vital, the American Bible Society canvassed chaplains and other members of the Armed Forces to determine their favorite passages and the suggested readings are based on these suggestions. The readings for the first half of the period from Thanksgiving through December 9 are Thanksgiving, November 22, Joshua 1, Psalm 121; Friday, Psalm 23 (Favorite chapter of General George C. Marshall) John 10:1-18; Saturday, John 14; Sunday, November 25, John 3; Monday, Matthew 5; Tuesday, Romans 12; Wednesday, John 1:1-14; Thursday, Exodus 20:1-17, I Timothy 2:1-8; Friday, James 1, Saturday, Ephesians 6; Sunday, December 2, I Corinthians 13 (Favorite chapter of Admiral Sir Andrew B. Cunningham, G.C.B., D.S.O.); Monday, Psalm 24; Tuesday, Hebrews 11 and 12:1, 2; Wednesday, Matthew 6; Thursday, Romans 8; Friday, Matthew 7; Saturday, Psalm 91; Sunday, December 9, Galatians 6.

Copies of a handy bookmark listing all the readings may be obtained upon request from the American Bible Society, Dept. WBR, 450 Park Ave., New York 22, N. Y.

## Canvass Offers Challenge ---continued

with me. That would be presumptuous." Yet such talk is the death knell of each parish, of the Church, and of Christian power in the world. Christianity spread from a lonely cross on a windswept hill, where outcasts were put to death, because a few people caught the point and shared the Good News from the suburbs of Jerusalem to the uttermost islands of the sea. If we have not the enthusiasm to share our vision of what Christ means to us and to human society, and of what our parish means to us as a community in Christ, then we are voting by silent subversive indifference to let those take over whose reliance is basically upon physical force, who scoff at our dreams.

The second vote in terms of the basic principle of Christian fellowship is a vote to try imaginatively to understand the financial situation of your parish and your own responsibility

therein. It is important to know what proportion of the budget is used to keep physical property going, what for salaries, and what for other expenses connected with worship, education, parish activities, and social responsibility. Such an investigation probably will also reveal the work done by your parish staff. In most cases, they will put in a greater amount of overtime for a smaller salary than any other professional workers. Why? Because the job "gets them" as it will get you, if you join in and accept your own responsibility.

The third vote is a pledge to the envelope system. Remembering that all is God's, and nothing is ours, except as we are God's stewards, how much shall we give? If the Church is to furnish the leaders of tomorrow, and the moral power to conserve democracy and make possible One World, we must give generously, ad-

venturously, gladly. We must not give the leavings to the Church, dishonor it by ranking it with expenditures for amusements, or even for taxes. If it is possible for me to meet the government's call for fifty dollars or a good deal more in taxes, is it reasonable for me to meet the Church's task around the world with some smaller figure? We must honor the cause by a gift that represents our integrity matching the need. That may mean sacrificing amusements; it may even mean going into principal. Some have done it, and saved the work of their Church at a crucial moment. An Every Member Canvass asks for a gift that we can offer up in honor to God in keeping with the principle, *All things come of thee, O Lord, and of thine own have we given thee.*

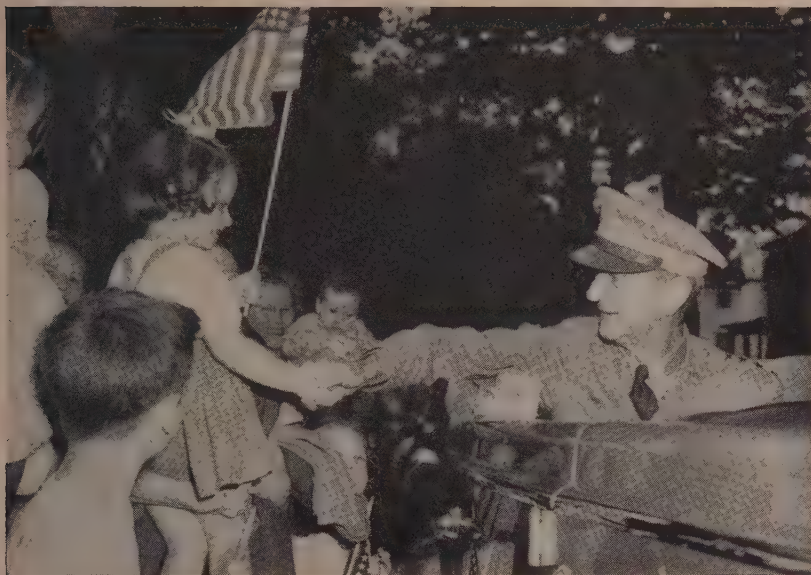
This does not mean that the gift of twenty-five cents a week or less is not for many a gift of the highest honor. It depends on what is possible, and what represents the gift of God's steward. But parish power depends on solidarity, on enthusiastic participation by all. Joining the envelope system is a vote for the parish and the whole Church that it not be allowed to pass.

The fourth vote is a vote for a spirit. It is a final vote of reverent appreciation after we have imaginatively understood the budget and decided what, before God, we should give. It takes into account the spirit of the parish; its past, present, and its certain future, its existence as a community, full of equality and brotherliness, ready to prove in a small way that the whole world is meant also to be a community. Because we believe that Truth for one is Truth for all, and that Christianity is the key to world order and world peace and world unity, we vote for the spirit of our own parish.

This parish we offer as a whole to God whose gift it is and to whom it belongs. Our giving must be worthy of the glory of the task. We must ponder searchingly and anew our responsibilities as Christians in the parish and in the world. We must make our offering in honor of the whole human family; and of the Father of the family whose costly gift was of Himself through His Son.



# CHURCHMEN in the NEWS



General Jonathan M. Wainwright, IV, descendant of fifth Bishop of New York, is greeted by three-year-old admirer during home coming celebration in Skaneateles, N. Y.

WITH the nation's tribute ringing in his ears, following receptions in the Capital and New York City, General Jonathan Mayhew Wainwright, IV, liberated after three years' imprisonment, came home to Skaneateles, a small upstate New York town. It was here, in her childhood home, Mrs. Wainwright had awaited his return.

On Sunday morning, September 23, the General and Mrs. Wainwright, and her mother, Mrs. Dwight E. Holley, attended a special service of thanksgiving at St. James' Church where Mrs. Wainwright and her son, Comdr. Jonathan Mayhew Wainwright, V, are members. Mrs. Wainwright is a member of the Altar Guild and St. James' Fellowship. The General, a devout Churchman, attends Church wherever he is stationed.

When Mayor Fiorello H. La Guardia crowned New York's day of tribute to the General by making him an honorary citizen, the General said, "When I say I'm glad to be home again, there is special meaning to my words. Sailors and soldiers have no real place they can call home. What Mayor La Guardia did not know about my family," he continued with a smile, "was that we are former residents of this city. My great-grandfather was the former rector of Grace Church, and he became Bishop of the Empire

State. The Mayor has repatriated me."

The first Jonathan Mayhew Wainwright was Provisional Bishop of New York from 1852 to 1854. He was rector of Grace Church, New York, from 1821 to 1833. St. John's in the Village, New York, was bought as a memorial to him by a group of Churchwomen in 1856. It was consecrated by the Rt. Rev. Horatio Potter and has been an independent parish of the Diocese of New York since 1858.

"The clergy and people of our diocese," said the Rt. Rev. William T. Manning, Bishop of New York, in a telegram to General Wainwright, "feel a deep and special pride in you as the direct descendant of Jonathan Mayhew Wainwright, fifth Bishop of New York. We have prayed for you constantly in our cathedral and we give heartfelt thanks to God for your victorious return home."

"The General is a deeply religious man, to whom his faith has been a very real strength in the trying days through which he has passed," says the Rev. Henry Scott Miller, rector of St. James' Church, Skaneateles, where the General will now make his home. When he has recovered his health, he will have charge of the Eastern Defense Command with headquarters at Governor's Island, N. Y.

Continued on page 24



FREEMASONS

and

Eastern Stars

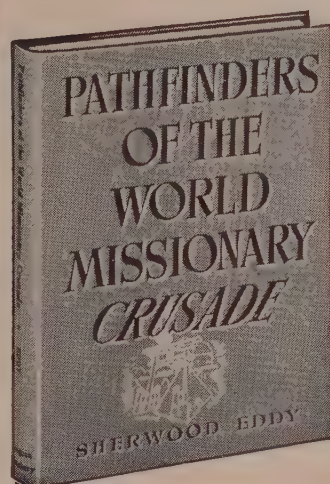
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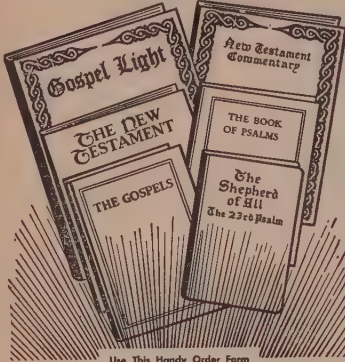
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The General, who never had a Christian captor, considers the Reconstruction and Advance Fund of the Church is a fine instrument by which to rebuild and secure a Christian world.

During the awful days of defeat and imprisonment, General Wainwright, Maj. Gen. Edward P. King, Jr., his aide and roommate for three years, and Gen. George F. Moore of Texas, all Episcopalians, held regular services of Morning Prayer. They were joined by eight British civilians and officers, members of the Church of England.

The Christmas season was the hardest one for them to bear. Thoughts of home were remembered more poignantly as they crossed the years off General King's improvised calendar. "Our first Christmas in prison, 1942, was spent at Karenko," wrote General King. "For some time we prisoners there had held Sunday Church services. There was no chaplain among us, but each week one of the prisoners would volunteer to conduct the services. We also organized a singing

group." The internees' food was poor at all times, but on the first Christmas the Japanese gave them each an apple. At Mukszak, the next year, they were given a little pork and a piece of bread and were allowed to buy bananas and pineapples for their Nativity feast. They spent their last Christmas as prisoners in Sian. "We never let go that part of our lives that was growing dimmer as the days passed, but that we all knew in our hearts would never go completely out," wrote General King.

General Wainwright was born at Walla Walla, Wash., in 1883, and was brought up in Army posts throughout the country. He was baptized in Calvary Church, New York, with water from the River Jordan brought back by his grandfather, the Bishop. He was confirmed in Grace Church, Chicago, in 1901. The young Junior Second Lieutenant Wainwright and the former Adele Holley, who had met while their fathers were both stationed near Chicago, were married in the chapel at Fort Douglas, Utah, in 1911, by the dean of St. Mark's Cathedral, Salt Lake City.

It was only natural that Jonathan, IV, should follow his father in a military career. He received an appointment to West Point in 1902, and graduated as First Captain of his class in 1906. He was sent to Texas for his first assignment, and three years later went to the Philippines for the first time, little realizing what fate had in store for him there. He was promoted to captain while on border patrol in 1916, and a year later sailed for France with the general staff of the 76th Division. He remained in France after the Armistice and was on the general staff of the Third Army occupying the Rhineland.

In 1940, as peace in the Far East grew more remote, Wainwright was ordered to the Philippines where he was placed in command of the Philippine Division as a Major General (temporary). After eight months he sent Mrs. Wainwright home. The Pearl Harbor disaster took place only six months later, and the years of hardship which won for him the title of hero of Bataan and Corregidor had their grim beginning.

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# UNDER OUR READING LAMP



## The Churchman Looks at Africa

THE study of Liberia during the month of November as suggested by the Reconstruction and Advance Fund provides an admirable introduction to this year's foreign missionary education topic: Africa. The study of Africa is based on a new book by Newell S. Booth, *The Cross Over Africa* (New York, Friendship Press. Paper 60 cents). Thoroughly familiar with African Christians and their Churches, Bishop Booth writes fully of their needs and achievements and of the great opportunity for extension. Churchmen will wish to supplement Bishop Booth's general book with *Partners in Africa* by Olive Floyd (25 cents), a study of the Anglican Communion in Africa. Miss Floyd has written a vivid readable account in which particular emphasis is placed on the Church's work in five strategic areas: Egypt in North Africa; Uganda in East Africa; the Union of South Africa; and Liberia and Nigeria in West Africa. For leaders of adult groups and chairmen of program committees there is available *The Churchman Looks at Africa* by Margaret Marston Sherman (25 cents) which is the Episcopal edition of *Discussion and Program Suggestions for Leaders of the Adult Groups on Africa*, issued by the Missionary Education Movement. Many readers of FORTH, who in the months to come will participate in discussion groups on Africa, will want to do some preliminary reading. The books listed here are suggestive:

*Introducing Africa* by Carveth Wells (New York, Putnam's, 1944. \$2.50). An excellent general guide that introduces Africa as a continent. Until recently it was known only as a series of areas. This is only one of the important changes resulting from the global war.

*Africa: Facts and Forecasts* by Albert I. Maisel (New York, Duell,

Sloan, 1943. \$2.75). A well-informed journalist presents conditions in Africa in popular and rewarding form.

*Here is Africa* by Ellen and Attilio Gatti (New York, Scribner's, 1943. \$2.50). A general introduction to all Africa followed by description of life in each section. Well illustrated with fine photographs.

*Africa: A Social, Economic, and Political Geography of its Major Regions* by Walter Fitzgerald (New York, Dutton, 1942. \$7.50). The best source of geographical information.

*Look at Africa* by W. G. and M. S. Woolbert. Headline Series No. 43.

Continued on page 26

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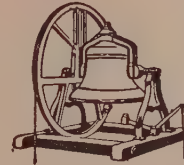
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## Reading Lamp---cont.

(New York, Foreign Policy Association, 1943. 25 cents.) A booklet of concise information well illustrated with maps, charts, and tables.

*Africa Journey* by Eslanda Goode Robeson (New York, John Day, 1945. \$3.50). This well-written book, illustrated with fine photographs, is based on the journey of the wife of the famous singer through Africa in 1936. There is no question as to the author's stand on race relations.

*Against These Three* by Stuart Cloite (Boston, Houghton Mifflin, 1945. \$3.50). The lives of Paul Kruger, Cecil Rhodes, and Lobingula, last king of the Matabele, woven into one story by an able novelist.

*The Atlantic Charter and Africa from an American Standpoint* (New York, The Committee on Africa, the War, and Peace Aims, 1942. 75 cents). A well-informed group of Americans, black and white, offer a concrete program for the future of Africa.

*Colonial Policies in Africa* by H. A. Wieschhoff (Philadelphia, University of Pennsylvania Press, 1944. \$1.50).

*Behind God's Back* by Negley Farson (New York, Harcourt Brace, 1941. \$3.50). A mine of information on colonial policies and attitudes in Africa.

*South of the Congo* by Selwyn James (New York, Random House, 1943. \$3). A much-needed book; the story of the Union of South Africa. The problems of race, poverty, subjection, and starvation are not glossed over.

*Without Bitterness* by A. A. Nwafor Orizu (New York, Creative Age, 1944. \$3). A prince of Nigeria writes of his country; its treatment in the past and the place it must seek "without bitterness" in the emerging world order.

*Congo* by John Latouche; photographs by Andre Cauvin (New York, Willow, White, 1945. \$3.75). This is a story in words and pictures of a trip through the Congo, sponsored by the Belgian Government.

*Out of Africa* by Isak Dinesen (New York, Random House, 1938. \$2.75). The story of a Danish family on an African farm. A classic.

*Daughter of Africa* by Ruth Isabel Seabury (Boston, Pilgrim Press, 1945.

Continued on page 30

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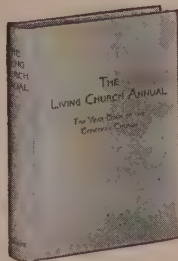


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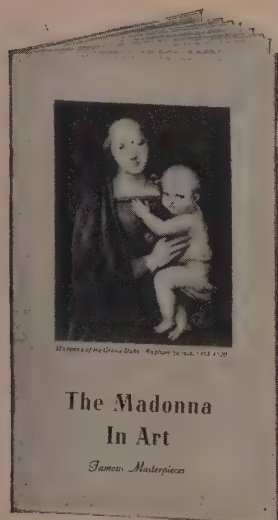
**Principal Contents:** Portraits of newly-elected Bishops . . . Statistical Information of Dioceses and Missionary Districts, with Lists of Parishes, Names of Clergy, Number of Communicants in Each Parish . . . Lectionary and Calendar for Appointments, 1946 . . . Institutions and Organizations . . . Seminaries and Secondary Schools . . . General Clergy List, with Names and Addresses, Canonical Connection, Degrees . . . Classified Buyer's Guide. **\$2.50**

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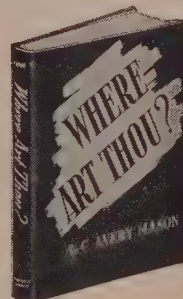
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## Witness to Democracy

Continued from page 11

The fall program culminating in the great anniversary service on November 11 emphasizes three major contributions of the parish: The Church and the Community, the Church and Education, and the Church and the Diocese. Today Christ Church is serving its community as it did in the eighteenth and nineteenth centuries when Christ Church Hospital was established by one of its vestrymen in 1772 and when the Rev. Edward A. Foggo, rector from 1869 to 1890, opened a soup kitchen during hard winters. "When the worthy poor were too self-respecting to come forward" the rector sent meals to their homes because he "respected the feeling that kept them from the rush." Today the needs are not the same because the neighborhood is no longer residential. But hundreds of business people working in the surrounding office buildings can attend the noonday services and use the facilities of the Neighborhood

House with its lending library, lounges, gymnasium, and recreation rooms. Basketball teams and various branches of the Armed Forces use the gym. A boys' club, a labor union, and organizations of other communions hold meetings here. The choir of the Corn Exchange National Bank holds rehearsals in the auditorium and often sings for church services. The Neighborhood House is headquarters for the United War Chest drives.

In education Christ Church has been influential from its earliest days. When Benjamin Franklin founded the University of Pennsylvania in 1740, four-fifths of the first Board of Trustees were members of Christ Church and Dr. William Smith, a clergyman closely associated with Christ Church, was the first Provost of the University. James Wilson, a member of the congregation, founded the Law School of the University. Plans for the Academy of the Protestant Episcopal Church in the City of Philadelphia, known today as Episcopal Academy, A Country Day School for Boys, were first laid in a vestry meeting of Christ Church during 1784 and the Academy was finally founded through the efforts of this congregation under the direction of Bishop White. One of the first Sunday Schools in the country developed from plans inaugurated at Christ Church in 1788.

The relation of Christ Church to the diocese is significant. It is the Mother Church of the Diocese of Pennsylvania. And it was here that the Episcopal Church in the United States was organized at conventions held in Christ Church in 1785 and 1789. It was the first Church of England congregation in the colony and several important parishes developed through its influence.

Today as Christ Church observes its two hundred fiftieth anniversary it stands a veritable "Cathedral of Democracy"—the shrine at which American patriots received spiritual inspiration and courage to establish the Four Freedoms that have made the United States a great nation, and that can enable her to be a peacemaker among all nations.

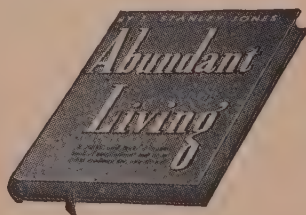
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The Rt. Rev. John B. Bentley, Missionary Bishop of Alaska, was in the Aleutians when the Domei News Agency announced Japan's acceptance of the terms of the Potsdam Declaration and spoke at the dedication of the newly opened Aleutian chapel (above). Bishop Bentley has held many services for GIs in Alaska, including a recent visit to the Rowe chapter of the Brotherhood of St. Andrew at Fort Richardson.

## First Missionary Returns

THE first missionary of the Episcopal Church to return to the Philippine Islands is the Rev. Edward G. Mullen, vicar of St. Luke's Church, Manila, and chaplain of St. Luke's Hospital. Mr. Mullen, who also teaches psychology and psychiatric nursing to nurses of three Manila hospitals, was caught in the United States on regular furlough at the fall of Corregidor. He had been in the Orient since 1930, taking a year of language study in China, then going to Zamboanga in the Philippines, and later to Manila. During his stay in this country he had served at Trinity Church in Florence, Alabama, and was a notably eloquent speaker in all parts of the country on behalf of the Church's Mission.

## Marines Jam the Aisles

A PHARMACIST's mate 2/c in the Waves, on duty in a hospital in Honolulu, writes: "My first Sunday out found me in St. Andrew's Cathedral. The choir was made up of Japanese, Chinese, Hawaiians, and Americans. Soldiers, sailors, Marines, adults and children, all sat side by side singing praises to Christ.

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ing the prayers despite black eye-patches, boys holding hymnals in their remaining hand. One boy with lock jaw feared to appear at service because he had no tie. After what I have seen, no excuse is good enough for me when folks back home say 'I was too tired to go to church.'"

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## Under Our Reading Lamp

Continued from page 26

Paper 60 cents). The life story of Mina Soga, African Christian leader, teacher, social worker, and delegate to the Madras Conference.

*Africa and Christianity* by Diedrich Westermann (New York, Oxford, 1937. \$1.75). A university professor with missionary experience, saw Africa a "continent in transition" a decade ago. He states with conviction that Christianity has made an impact on the native way of life, and he indicates ever-widening opportunities for missionary service.

*Christian Action in Africa* (New York, Foreign Missions Conference, 1942. \$1). Report of Church Conference on African Affairs held at Westerville, Ohio, in June, 1942.

"Plenty How-Do" *From Africa* by Brother Edward, O.H.C. (West Park, Holy Cross Press, 1941. \$1). Letters and stories from the Holy Cross Liberian Mission.

*God's Candlelights* by Mabel Shaw (New York, Friendship Press, 1943 edition. \$1). A charming book of African life and the record of an educational experiment.

*Aggrey of Africa* by Edwin W. Smith (New York, Friendship Press, 1929. \$1). The biography of a brilliant African.

*Sons of Africa* by Georgina A. Gollock (New York, Friendship Press, 1928. Paper 50 cents). Biographical sketches of outstanding Africans.

*Missionary Doctor* by Mary F. Cushman, M.D. (New York, Harper, 1944. \$2.75). At the age of fifty-three, "Doctor Mary" started twenty years of service in Portuguese West Africa. This is her story and the story of those she served.



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## New Missionaries

Continued from page 15

tending the fellowship of the Church to an increasing number of the isolated and unchurched.

After her graduation from San Diego's Normal School, Miss Brady first taught school in picturesque San Luis Rey. Her next position took her to a settlement project near San Diego's China Town, where foreign students from all over the city came to her to school. There were a number of non-English-speaking children in her class, and Miss Brady says, "I truly think God sent them to me for that was the beginning of my going to China." Good-natured and warm-hearted, Miss Brady soon had many friends among the city's large foreign population. One of the leading Chinese in the city asked her to go to China, and after four years in the little settlement house room, she accepted his offer through the Church's Mission, going to Wusih for her first missionary experience.

Miss Brady returned to the United States in 1940, and went back to school herself, earning her Bachelor's degree from San Diego State College in 1942, and a Master's degree from the University of Minnesota in 1944. In the fall of 1942 she went to the Diocese of Duluth and worked among the isolated, doing general education work among both whites and Indians. Her experience with children and adults at home and abroad, seasoned with a delightful sense of humor, make her an ideal missionary for the important work of the Diocese of Minnesota.

### Women Serve the Isolated

The work of Miss Virginia B. Gesner is an outstanding example of the vocational opportunities for women in the Church. She has served the Church in Connecticut, Massachusetts, Arizona, California, and now Idaho, as teacher, religious education worker, and rural missionary. She starts her new work as religious education worker in the Missionary District of Idaho with the consecration and enthusiasm which is so characteristic of her, whether she is living in a mountain cabin on an Arizona Indian reservation and coal mine settlement, supervising a smoothly run urban parish educational program in Massachusetts, adventuring in the mountains and lum-



Evangelical workers do much to enrich the lives of children in isolated rural areas.

ber camps of Sacramento (FORTH, October, 1942, p. 24), or looking out for a houseful of aged women and destitute children in Connecticut.

Miss Gesner is the daughter of the late Rev. Richmond H. Gesner, and cousin of the newly consecrated Bishop Coadjutor of South Dakota, the Rt. Rev. Conrad H. Gesner (FORTH, September, p. 12).

Mrs. Eloise L. McKinsey has volunteered for work among mountaineer families at Glendale Springs, in the Diocese of Western North Carolina. The mother of three children, two of whom are in the Armed Forces, she has been a housewife for twenty years, but has been very active in the Church. When she was living in the country, her children needed a Church school, so she started one. In a year she had fifteen pupils. Mrs. McKinsey says her desire to give all her time to the Church came when she took her Church school class to the Preventorium at Mission Home, Va., where they presented an offering for the work carried on there for less fortunate children. Now that her own children are grown, she can realize that early wish. Mrs. McKinsey has been Educational Secretary for the Diocese of Upper South Carolina, and has attended the Kanuga Conferences every summer since 1933.

There are many vocational opportunities for women in the Church, from the evangelistic work of Mrs. McKinsey

Continued on page 32



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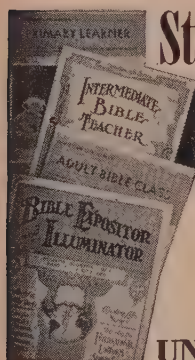
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## New Missionaries

Continued from page 31

to the academic role assumed by Miss Katharine A. Grammer as Dean of St. Margaret's House, training center for Church leaders, at Berkeley, Calif. Miss Grammer was formerly Dean of the Woman's Department at the Philadelphia Divinity School.

Miss Grammer is a native of Pueblo, Colo. She graduated from Goucher College in 1930 and received a Master's degree in religious education from Teachers College, Columbia University, the next year. She has traveled widely, and after seeing the Church at work in Kyoto was interested in going to Japan as a missionary, but became instead, the Associate Secretary for College Work in the First Province.

Deaconess Evelyn E. Seymour, formerly head of the Whipple Memorial Mission, Mission Home, Va., has been appointed an evangelistic worker in the Diocese of Eau Claire. She will be situated at Tomah, where a new 2,000-bed veterans' hospital is being erected. The town has called in an expert on city planning to prepare for the coming of 350 new families which will swell the population to 4,000. Deaconess Seymour has had previous hospital experience doing social service work for the Episcopal Eye, Ear, and Throat Hospital in Washington, D.C.

After graduation from Pittsfield, Mass., high school in 1925, Deaconess Seymour worked for an insurance company and was active as a Church school teacher, organist, and as a member of the Girls' Friendly Society. She received a diploma from the New York Training School for Deaconesses in 1939, and has had six years' experience in Virginia missions.

MEN in German submarines during the war owed a debt to the aristocratic Vai people of Liberia. German scholars have long studied and done research in Vai, and it is reported that this language was used as one of the submarine codes.

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## Escape from Internment

Continued from page 12

but now had thirty-three. But we were all thin, and the soldiers said that three of the young girls could go on the driver's seat, where they had a grand view of the entire trip. Machine guns were attached to these amtracs and when they started to fire we were told to keep down. The girls in front were given the soldiers' helmets and ducked behind a steel protector while the firing was going on.

By this time, our barracks had been set afire by our rescuers, so the Japanese could not hide inside. We went through the flames and then to our surprise, we rolled into the lake. We had not known about these amphibian tractors before, but we were told not to be nervous, so we relaxed. The soldiers gave us chewing gum and some of their K rations of crackers and cheese, which tasted mighty good to us.

It took us about two hours to cross the lake and disembark onto the beach to wait for trucks. It was a beautiful sight, after we landed, to look back over the lake at that long line of amtracs bringing us all to safety.

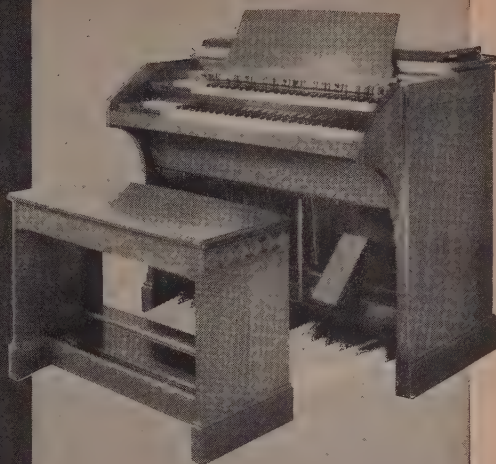
Women, children and older people were taken first by trucks and ambulance to the rear of our lines. I shall never forget that ride. I sat with the driver of one truck and there was joyful shouting and waving by the natives all along the way. When we came to a ridge or a roadway that was blown up, we made a slight detour and reached the other side. Finally we arrived at an evacuation hospital about thirty miles from Manila, hardly able to hear and quite speechless.

It was wonderful to see such order and efficiency. There sat an officer with a long typewritten list who checked off our names as we arrived, telling us in which building we were to be billeted. A Red Cross worker sat beside him and handed each one of us a small bar of chocolate—we were told not to eat more than one piece a day—and cigarettes. Some exchanged the cigarettes for bananas later on, as money was not in circulation and barter was the means of exchange. At first, we were given hot soup; the next day cream of wheat; the next soft boiled eggs and so on, until in about a week we were on a full diet.

And so after three years, we were once more in touch with the world.

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Work was also done in Mende, a language which is replacing the Vai language in the Cape Mount area. These vernacular Bibles as well as the English editions will be carried in stock by the recently organized bookstore at St. John's School, Cape Mount.

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## They Stand for Christ

WITHIN recent months, Church activity in Mexico has been started in two places, at Chapulaco in the State of Hidalgo, northeast of Mexico City, and at Tlajomulco, in the State of Jalisco to the west. At five other places, small groups of people are interested in the Church, and Bishop Efrain Salinas y Velasco is doing his best to send some one to meet with them and teach them, in spite of the drawback of an already small staff of active clergy, diminished by the recent retirement of the Ven. Samuel Salinas.

A wave of antagonistic propaganda from Roman Catholic sources early in 1944 threatened all non-Roman work but later reports indicate that it "had a beneficial result among the population." Our school in Tacuba, near Mexico City, started 1944 with 276 students, lost sixty per cent of them in the face of uncertainty and general uneasiness, and then grew until it is now packed. "Our Church people," the Bishop adds, "have reaffirmed their loyalty; their interest has increased; their spirit is stronger and their decision to stand for Christ is magnificent."



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## Great Challenge in China

Continued from page 13

non-Christians as well as Christians where the emphasis is laid on meditation, devotion, and inspiration.

This plan might be used in other countries than China, Japan, for instance, about which Dr. Wei is particularly concerned. He urges all Christians to hold in mind that "unless Japan can be humanized, civilized, Christianized, there is no hope anywhere in the future for that nation or the peace of the world. We must remember Japanese Christians who have kept the faith under the greatest of difficulties." Success in China would give reason to hope for success in Japan, where the culture is so similar.

A Christian group united in strong intellectualism, constantly renewed faith, and firmly knit intimate fellowship could wield unlimited influence on the life of China. Christian schools can become community centers, a place for feasts, weddings, lectures, for the dissemination of modern knowledge for better living. No longer just one of many educational agencies, it will follow the children home, helping the whole village find its way to a healthier and happier life. At the other end of national life, highly educated Christians, leaders in every field, will speak for the Church on social, political, and economic issues, applying to them the Christian standard of behavior, Christian goals and ideals.

Dr. Wei firmly believes that each Christian has a job to do according to his own talents. No task is too humble, none too great, with God's help and in His time. He has held to it in his own life, remaining an educator in spite of at least one official request to become an ambassador. At present, education has brought him to this country. During the coming year, he will give courses on Chinese Culture and the Church in China, at Union and other theological seminaries.

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## St. Barnabas Free Home

Continued from page 8

their life vows. The stories of their coming into the order are insignificant. What matters is the purpose which drew them, a life of sharing, in which one is never without sympathy, understanding, and aid; a life of service, in which one is able to forget to the greatest possible extent the ties of self and lead a God-centered life.

Their work, under the supervision of the Brother Superior, elected by all the life-professed members, is largely administrative, most having been trained along these lines, but their days are long and varied. One may include milking the cows at six o'clock in the morning so that the farmer may have his day off. It may include orderly work on the wards, interviewing a new patient, taking the produce into the city, or acquainting an interested group with the work at St. Barnabas. It will certainly include close, strengthening contact with God, and a passing on of this strength to the patients in daily pastoral care. No one who has seen the ease and graciousness of their relationships to the patients, the joy they take in the quiet which reigns along those corridors of incurable men at ten o'clock at night, can fail to know that in their work as laymen, the Brothers of St. Barnabas have lost themselves and found true happiness.

Today, the work has outgrown the number of Brothers. Although their group is quietly expanding, they could keep busy treble their number. They hope some day for a Brother skilled in farming, for more internes, orderlies, who will accept their life of service.

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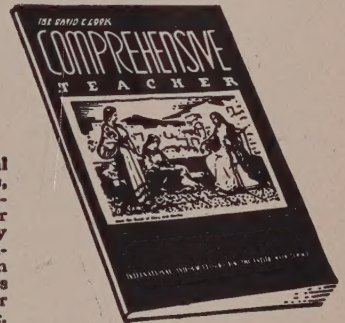
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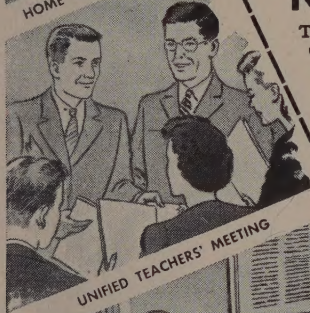
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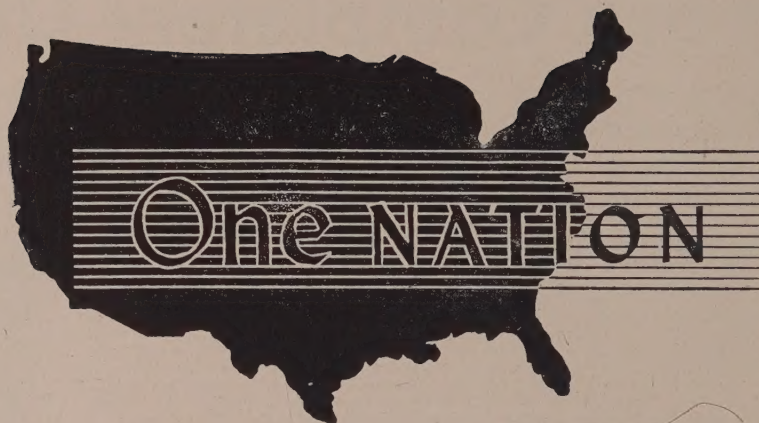


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